

THE

MANIFESTO

MARCH, 1897.



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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVII.

MARCH, 1897.

No. 3.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

The foundation of the Shaker Society is the Spirit of Peace. The Pure in Heart, Separation from the World, Confession of Sin and United Inheritance.

By Henry C. Blinn.

A SOCIETY or Community of Shakers, is a religious body for the promotion of the spiritual interests of the Brethren and Sisters. Its government is through rules and regulations that are consistent with reason, with the free agency of man and with the gospel of Jesus, the Christ.

For its foundation, it has the principles of godliness. This includes a separation from the spirit of the world, and the dedication of the body and soul to God. Jesus has said, "Ye are not of the world, even as I am not of the world." "My kingdom is not of this world."

It presents the spirit of peace and teaches us that Christians can not fight with carnal weapons, in the destruction of human life. "Blessed are the peacemakers, for they shall be called the children of God."

Human governments are the governments of this world, in which we find all the elements of selfishness as well as of strife and contention, and we have learned that these can not operate in harmony with the pure spirit of Christ. "Blessed are the pure in heart, for they shall see God," hence, the great care which should be exercised in keeping honest and unspotted from the world. Through this, the whole man is brought under a discipline which shall have regard to the words he speaks, to the daily actions of life, and even to the very thoughts.

"We are not called," says the apostle, "unto uncleanness, but unto holiness, without which no man can see the Lord."

As the mission of the Christ spirit is for the cleausing and salvation of the soul, we learn from the Scriptures and from experience, that an honest confession of all sin to God, in the presence of his witnesses, is a saving grace.

"He that covereth his sins shall not prosper," is quite universally understood, as well as by the word of the good apostle, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To be wholly cleansed from all unrighteousness, should be the earnest prayer of the soul, as by this work of purification, we are made heirs of the promist inheritance. With this dedication, we accept the order which Jesus introduced among his disciples, and which was more freely and fully carried into practical operation by his faithful followers, at the time of the pentecostal feast.

Jesus and the twelve disciples, were the first persons that ever formed a spiritual order, which was actualized in their lives, as the principle of United Inheritance, or in other words, a Community of consecrated Interest. "Go sell all thou hast, give it to the poor, then come and follow me," was the spirit of the first church. As an encouragement to those who would forsake all that belongs to a private, selfish interest for the kingdom of heaven's sake, Jesus promist an abundance in this world, and in the world to come, Eternal Life.

By these promises and through this hope, we are enabled to consecrate our lives to the religious and social interests of the Community.

GENERAL RULES.

1. A person uniting with a Community of Believers, must act freely and voluntarily. It requires but a moment's reflection to impress this fact upon the mind of the reader.

Whatever is done, must be with a free-will for the benefit of the Society, and for the mutual protection of each other. We could not wish any one to enter into the relation of our Order, unless he considered it a privilege to accept the system of government which has been establisht for the peace and prosperity of the members.

2. An explicit statement of the faith and principles will be made to the enquirer, as we prefer to have all persons receive a correct representation of the general management of the Community.

Too much care can not be exercised in this respect. No information is intentionally withheld from those who solicit a fellowship with the Order, and

should an instance occur that admission into the Society has been obtained before the rules and regulations were fully understood, it must be attributed to the lack of enquiry.

3. We should not wish to exclude any class from fellowship with the Society that can give satisfactory evidence that they wish to become peace-makers, pure in heart, and followers of Christ in the regeneration.

4. The Society can not become responsible for debts contracted by persons, previous to their initiation into the Community; nor after they become members, unless by agreement.

5. Any person becoming a member, must rectify all wrongs, and discharge all just and legal claims. We should prefer that every person would cancel his just debts, and live honorably and honestly within his income, and should give this advice to every one who contemplates a fellowship with our Society.

6. Probationary members may retain the lawful ownership of their property, but the interest accruing from said property, will be devoted to the benefit of the family in which they reside, until by their own free-will, and the consent of the Trustees, they shall consecrate it to the support of the Society.

7. No believing husband or wife should separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be such as to warrant a separation, by the laws of God and man. The husband or wife who has abandoned his or her companion, otherwise than as stated above, can not be received into communion with the Society. If we were to deviate from this salutary rule, in regard to the admission of members who have accepted the marital obligations, we should undoubtedly become peace-breakers instead of peace-makers. It is not our right to trespass upon the laws of the State, but we leave the parties to act according to the dictates of conscience.

8. Parents that enter the Society, having in charge one or more children, will be expected to conform to the rules and regulations of the family they enter. The general management of their children must be arranged by the officers of the Society.

9. Children are not taken under the immediate charge of the Society, except by the request or agreement of those who have the lawful right, together with the consent of the child.

10. It is expected that children admitted into the Society, will receive an education suitable for the general management of business.

11. In the government of the Society, no corporal punishment is approved nor any external violence exercised on any rational person who has come to years of understanding.

If the law of love and kindness fails to work a reformation in the minds of either children or adults, it is very questionable if any corporal punishment could effect it. If a child can not be persuaded through kindness, it

should be the duty of the Society to see that he is returned to the care of his parents or guardians.

12. A private correspondence with persons either in or out of the Society, is not admissible, as it will readily be seen that evil minded persons could seriously injure the Community.

IN MEMORIUM.

By Nancy Clark.

THEY say that Sister Emily is dead,
That to the bright galaxy of earth's departed saints,
Her stainless soul has fled.

And the the saddening news gives bitter pain,
We feel our loss to be her well establisht gain,
For none with worthier zeal from day to day
Has borne the duties of our self-denying way.

With willing hands and meek obedient will
In humbleness of heart, she sought
Her mission here to fill,
Nor paused to murmur by the way
But faithfully performed the work appointed for the day.
Nor did she stoop to pain's o'ermastering power
But met with fortitude the last, soul-trying hour.

Conscious of having left no work undone
She met death's chilling tide
With strong unshaken faith
In Christ her counselor and guide.
Through pastures green and by faith's tranquil stream
She walked with him from earthly ways aside.
And when the dark, dark vale she came to tread
She leaned upon his staff and knew no cringing dread.

No more her lithesome form shall greet our eye,
No more her cheery voice fall on our ear,
But when the evening's soft gray curtain drops about the earth
Her hallowed soul will hover near
And by its shadowy presence give sustaining power
To those whose strength to bear is waning;
And by that strength we'll from the ashes rise
And bear our burdens uncomplaining.

South Union, Ky.

F
He
said
It is

*In Memory of our Beloved
Eldress EMILY ROBINSON.*

By Nancy L. Rupe.

AND hast thou departed, pure angelic spirit;
To fathomless regions, from whence none return,
Vacated thy beautiful casket forever,
The mysteries of unexplored countries to learn?

We sorrow and wonder why thus unexpected,
That one so exemplary, faithful and true,
A pure, stainless virgin, from youth to the present,
In this time of trial should bid us adieu.

We'll miss thee dear Sister in life's vast transactions,
In council and labor, so helpful and kind;
Thy self-sacrifice and thy loving devotion
To pure gospel precepts so wholly resigned.

Ah well may the elements join in our sorrow,
Congeal the green foliage and bright river's flow,
All frozen,—depicting the gloom of our feelings
As thou hast so suddenly left us below.

Go rest, precious jewel, a Crown doth await thee,
In mansions supernal where thieves can not come,
Where all is felicity glory and honor;
Blest angels convey thee to thy final home!

O Father of mercy direct us in wisdom,
Send angels to guide our frail footsteps, we pray,
And bring us all back to the fold of our Savior,
From whence we have wandered and been led astray.

Thou knowest, O Lord the dark cloud that hangs o'er us,
May humble contrition and pure love abound;
Cement us together, a oneness in spirit,
In duties unselfish, forever be found.

Thy numberless blessings have showered upon us,
Through all our life journey as pilgrims below,
Altho so unworthy, pray, never forsake us,
But guide us in wisdom, as thither we go.

Pleasant Hill, Ky.

SPIRITUAL SIGHT.

Alonzo G. Hollister.

FAITH is a gift of God and without faith, it is impossible to please Him. For he that would come to God, must first believe that He is, and that He is a rewarder of them who diligently seek Him. Faith is sometimes said to be belief, trust. It is that and much more. It is spiritual sight. It is the spiritual eye of the soul.

Animals of the cat family are born with their eyes so fast closed, that they do not get them opened for several days. So souls are blind and ignorant of spiritual things till that faith which is spiritual sight is bestowed on them by the gift of God. The natural, animal man receiveth not the spiritual things of God because they are foolishness to him; neither can he know them, for they are spiritually discerned.

He that is spiritual, searcheth all things, even the deeps of God, but himself is discerned by none but those who are spiritual, like him. The unspiritual can know almost nothing about God and the great world of causes which lies beneath this world of effects. He knows nothing but effects. The visible world is the world of effects. The unseen world which builds and beautifies it with light and living forms, is the world of causes, and God is the Great First Cause of all.

It may be clearly understood from these remarks, that unbelief, or disbelief in spiritual things is spiritual blindness, and that very one who makes a boast of unbelief in a spiritual world—in a life hereafter—who does not believe in spiritual gifts and manifestations,—we say such an one displays ignorance, narrow-mindedness and folly, before all intelligent people who know these things to be so.

It is equivalent to boasting that one does not know how to read or write, and pluming himself upon his voluntary ignorance when he has had an equal opportunity to learn, with those who do know. But he threw it away on trifles. It is as if one blind should boast of his inability to see, after refusing the aid that would enable him to see. The boast is proof that he regards belief as voluntary, for if the will had no control over belief, there would be no ground for the boast, nor for praise or blame in the matter. People are endowed by nature with different powers or degrees of belief—but that is no reason why some should refuse to believe that which is true.

It is the state of the heart, desire, or affection that determines belief. If the heart is pure and upright, it is ever ready to receive the good. It turns ever toward the good and drinks it in as the thirsty drink water, or as living forms absorb food to grow. If the heart be perverse or corrupt, it will reject the good which interferes with its worldly, perverse, and sensual attractions. This is why Father James taught that unbelief in the truth—in the word of God spoken by his messengers, is a damning sin. And those who sow unbelief, as opposed to the teachings of the gospel of Christ will reap a double condemnation; perhaps ten or a hundred fold, according to the injury done to others. It will come back with all the increase to block the path of the Sower, when he begins to retrace his steps toward heaven.

O then purify your hearts ye who would forsake the wilderness of this world,—ye who would shun the paths of sin and folly,—ye who would become the children of God and of a heavenly Parentage,—ye who would become sons and daughters of Eternal Wisdom, whose ways are ways of plea-

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antness and all her paths are peace,—ye who would become self-conquerors and rise triumphant over sin and sorrow and delusive snares of the world, to quaff never ending glories and joys of the redeemed in heaven. O seek this pearl of great price, this gift of faith.

Yea, search for it as for hidden treasures. Wrestle for it in prayer, resolve every day and hour to obey the light as it comes to you. Persevere till you can say in truth, that you know God lives,—and that He has revealed his law and commandments of Eternal life, love and goodness to his servants who have sought him with singleness of heart and purpose that would not be denied, nor put off with a counterfeit. People are differently endowed naturally, and are not to be blamed for what they inherit of excess or deficiency if they will improve all opportunities to cultivate those good faculties in which they are deficient. Every one has the germ of every faculty possest by every other being, and there can be no excuse for not cultivating and strengthening those faculties that are weak, when the knowledge is given us.

If the heart is pure, it will certainly have the desire that will inspire efforts in that direction. Unbelief never accomplisht anything good or great. It never accomplisht anything but the destruction of the unbeliever. All the best people of the world in all ages, all who are honored for their good deeds have been believers in the unseen Powers and ministering spirits who move and guide those who will seek their aid. They have been people of faith in God and in Revelation. Even the great in a natural sense have been so, because of their faith in the unseen and the strength they derived from thence.

As soon as you begin to put forth a persistent effort to obtain this faith those conditions begin to form and to grow by the continued desire and effort, that will ultimate in producng in our souls a revelation and birth of the Christ Spirit. When you have received this revelation, you will know it. It will not be belief, but knowledge,—and you will know and own your spiritual Parentage.

Mt. Lebanon, N. Y.



A HEATHEN philosopher disputing with the Christian Bishops (so-called) of the counsel of Nice was so subtle he could not be overcome by them, but yet by a few words spoken by a simple old rustic was presently convinced by him and converted to the Christian faith. Being inquired of how he came to yield to that ignorant old man and not to the Bishops, he said, the Bishops contended with me in my own way and I could still give words for words; but, from the old man came that virtue that I was not able to resist.—*Selected.*

He who can not live contented anywhere, will live contented nowhere; a contented mind is in itself an empire.—*Seneca.*

THE MANIFESTO.

MARCH, 1897.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,

East Canterbury,

Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

Thermometer.	Rain.	Snow.
1896. 21.0	.625 in.	5 in.
1897. 23.68	.75 "	18.5 "
Highest Temp. during this mo.	54.	above 0.
Lowest "	"	8 below "
Number of rainy days "	"	2
" " snowy "	"	7
" " clear "	"	5
" " cloudy "	"	17

C. G. Reed.

North Family.

Feb. 1897.

THROUGH a drizzling rain we again went to the Church to attend meeting. Our meetings there are always fraught with a living inspiration. We realize that we have indeed "One Lord, one faith and one baptism" and feel the bonds of union strengthened in sustaining our precious cause. Our family gatherings also abound

with food for spiritual, intellectual and social needs.

In temporal affairs we have nothing unusual to report. Duties incident to the season are carried along by willing hands and devoted hearts. When prime apples are taken over mountain roads and delivered at \$1.00 per. bbl. straw and other farm produce at corresponding rates, it is quite easy for us to understand the apparent cause of the thousands of mortgaged or deserted farms.

Many students of Political Economy agree that the real cause lies in those vast systems of monopoly which will be impossible when the land, like air and sunlight, shall become the birthright of the people.

May not the same necessities which will compel the masses to co-operate for mutual blessing, also urge those within our Order to take measures for a broader communism and fuller manifestation of Christian brotherhood? As a people are we not suffering from a narrow-mindedness and lack of spiritual faith in many among us who are not developt to an appreciation of the spirit of our founders or a capacity to grasp the principles and work understandingly for their increase?

We exist not as a sect, an institution or a community, but as a Church; therefore the sources of our life must be spiritual.

With the injunction to "Seek first the kingdom of heaven and its righteousness" was given the promise that "all other things should be added." Have we ever yet suffered any lack in the latter when we had been faithful in the former? God is just and his laws are unchanging.

Catherine Allen.

Shakers, N. Y.

Feb. 1897.

WHATEVER an individual has his mind firmly fixed upon, he is determined to attain. Many times circumstances make it impossible as regards our material life for success to come, but in the spiritual realm the forces that operate and are dominant there, move with a reliability

which leaves no place for doubt as to the final result, and while viewing it in this light it is pleasant to note the interest which is growing to present advanced truths; those that pertain especially to the evolution of the Divine life and to have them unmixed as far as possible with creedal forms which reflect the development of the medium through which they are given.

That our dear friends who have passed over the mystic river come to us as ministering angels, impressing us with thoughts and desires, many times beyond our normal comprehension, we believe.

While perusing the Feb. MANIFESTO and noting the harmony of thought that pervaded it, we were imprest to say, Blessed are our gospel kindred! whether in the sunshine or walking through the valley or the shadow, we will fear no evil, for we are compact about by those spiritual forces that to the honest soul are a wall of protection.

We are blest with health to perform our daily duties for which we render thanksgiving. While our aged Brethren and Sisters are preparing to lay their earthly burdens down it is joy to know that they have a blessed heritage who have grown up in the nurture and admonition of the Lord.

The winter up to present date Feb. 4th, has given us but very little snow, not enough for good sledding and now we are thinking how soon the time will come when preparations will be made to cultivate the soil. We can welcome the beautiful spring with its birds and flowers.

Hamilton DeGraw.

Enfield, N. H.

Feb. 1897.

NOT until the New Year had well advanced, could we say that we were having real winter weather. Mercury has fallen twenty below zero, and snow enough to afford good sledding for our hired help to draw logs from the surrounding hills to the amount of fifty thousand feet of lum-

ber, also one hundred and fifty cords of fire wood.

Yea, "flowers are beautiful," and they are not "non-essentials." God, through them speaks to humanity of things good and pure. Even the fine frost lace-work interwoven in the branches of the trees and shrubs remind us of God's creative power, also of the powers within, consistent thought and will-power that maketh beauty and fitness of life, like unto the exquisite work of the Infinite frost-maker.

We were pleased to read the remarks of Elder Giles in Elder Calvin's last note. Our spirit friends and those of earth's inhabitants who have become spiritually illuminated know that before the brilliant curtain of human artificiality, life is dramatized in phases not real and pure. And should not professing Christians be as "Battle Axes?" with voice, examples and pen, to cut away the evil that good may grow? Ah! if we would keep our sight upon the beautiful rain-bow of promise that spans our life, "Lo, I am with you always," life's duties would be less irksome, and the halo of Christ's spiritual presence would prove sufficient strength to sustain through all burden and trial.

Aye, if every soul burdened with grief would seek in social communion relief, There would be less ingratitude and pain, Less censure, evil striving and disdain, In hearts where should exist naught but true love,

As wise as the serpent, mild as the dove.

George H. Baxter.

Pleasant Hill, Ky.

Feb. 1897.

We had beautiful weather till the night of the 24th of January the mercury then dropped to 6 deg. below zero. The next day it was 9 deg. below with two inches of snow. The weather soon became warmer and most of the snow disappeared. Our ice-houses are filled with good ice, one inch thick.

Nancy L. Rupe.

Shirley, Mass

Feb. 1897.

Good health prevails. Are enjoying a call from Elder George Wilcox, of Enfield, Conn., who notwithstanding recent losses by fire, is bright and cheerful as usual; reports all well at his home.

Tho tempest toss and sadly shorn,
Our barque in safety shall be borne,
And we to peaceful rest, shall come
Mid shouts of Glory! Glory! HOME.

John Whiteley.

West Pittsfield, Mass.

Feb. 1897.

LITTLE FEBRUARY, altho the shortest of the Year's children, should not be slighted we think, for great size does not always increase value, nor length of time insure happiness, and does she not bring to us some of the brightest, merriest days? During her stay she extends many invitations to those who delight in sleigh-riding and her merry bells are heard tinkling merrily on the air.

We gaze on the newly fallen snow, after a night of busy work by the snow fairies, and we think how like it is to the lives of true Christians, whose kindly deeds, falling as quietly as the snow-flakes, cover all around them with brightness, making the dark places light and changing the dreary mountains to immense mounds of beauty brightening all with which they come in contact and proving true, that the steepest difficulties, once surmounted and beautified, become the greatest blessings.

Eldress Marion from Canaan, called here with her four little girls for a few hours' enjoyment, and we were glad to feel her genial, motherly presence.

Last week huge cakes of clear, crystal ice, were conveyed from nature's refrigerator, up among the hills to a more permanent one, in the valley. It was of excellent quality, being about fourteen inches thick, and plentiful in quantity, giving about two hundred tons.

La Grippe, of past renown, has been trying to renew old acquaintances, and

form new ones, in our family, and, like the "Spider and the Fly," famous in rhyme, if not reality, many have fallen victim to his endearments and become entrapt, much to their sorrow, but none have become so closely wound but that exit was possible.

Brother Ira, we think has taken a start on the road to recovery, and tho the progress is slow, we trust it is sure. Anxious friends are for furnishing this road with resting places, and smoothing and levelling as much as possible. Yet withal it is a weary journey, and we look to our Guide who we know is "able to keep us from falling."

Fidella Estabrook.

Whitewater, Ohio.

Feb. 1897.

EDITOR MANIFESTO:—In looking over this (Jan.) and previous numbers of THE MANIFESTO, I fail to see any letter from Whitewater in the Home Notes, which I think an oversight.

We have had a mild winter, with the exception of about two weeks of severe weather during the latter part of January. During the cold weather we put up a supply of five inch ice for the summer.

Since last spring we have put a line of two and a half inch pipe from the tank by the windmill to the Dwelling House. As the tank is forty feet high it gives a good pressure, so we have a plenty of water for house use as well as a good protection from fire.

We were blest with large crops of peaches, corn, oats and potatoes. The wheat crop was a failure in this section on account of the wet weather during harvest. The Sisters sold poultry and eggs last summer to the amount of \$297. (two hundred and ninety-seven dollars.)

Alexander Smith.

FICTION throws a glamour on life that both exalts and depresses creating abnormal states of mind and feeling.—M. J. A.

[Contributed by Eldress Rosetta Cumings.]

[*Extract from a sermon by Rev.
Philip Brooks.*]

THE POWER OF INFLUENCE.

O THIS marvelousness,—this awful power that we have over other people's lives! O the power of the sin that you have done years and years ago. It is awful to think of it. I think there is hardly anything more terrible to the human thought than this—the picture of a man who, having sinned years and years ago, in a way that involved other souls in his sin, and then having repented of his sin, and undertaken another life, knows certainly that the power,—the consequence of that sin, is going on outside of his reach; beyond even his ken and knowledge. He can not touch it.

You wronged a soul ten years ago. You taught a boy how to tell his first mercantile lie; you degraded the early standard of his youth. What has become of that boy to-day? You may have repented. He has passed out of your sight. He has gone years and years ago. Somewhere in this great multitudinous mass of humanity, he is sinning and sinning, and re-duplicating and extending the sin that you did.

You touched the faith of some believing soul years ago with some miserable sneer of yours; with some cynical and skeptical disparagement of God, and of the man who is the utterance of God upon the earth. You taught the soul that was enthusiastic to be full of skepticism and doubt.

You wronged one years ago and his life has gone out from your life; you can not begin to tell where. You have repented of your sin,—you have bowed yourself, it may be, in dust and ashes. You have entered upon a new life. You are pure to-day. But where is the skeptical soul? Where is the ruined one whom you sent forth into the world out of the shadow of your sin years ago? You can not touch that life. You do not know where it is. No step of yours, quickened with all your earnestness can pursue it. No contrition

of yours can draw back its consequences. It makes life awful to the man who has ever sinned, who has ever wronged or hurt another life because of this sin, and no sin ever was done, that did not hurt another life.

I know the mercy of our God, that while He has put us into each other's power to a fearful extent, He never will let any soul absolutely go to everlasting ruin for another's sin; and so I dare to see the love of God pursuing that lost soul, where you can not pursue it. But that does not lift the shadow from your heart, or cease to make you tremble, when you think of how your sin has outgrown itself, and is running far, far away, where you can never follow it.

Thank God, the other side is true, as well. Thank God, that when a man does a bit of service, however little it may be, of that too, he can never trace the consequences. Thank God, that that which in some better moment—in some nobler inspiration, you did ten years ago to make your brother's faith a little stronger, to let your shop boy confirm and not doubt the confidence in man which he had brought into his business, to establish the purity of a soul instead of staining or shaking it, that in this quick, electric atmosphere in which we live, that too runs forth. Do not say in your terror, "I will do nothing." You must do something. Only let Christ tell you—let Christ tell you that there is nothing that a man rests upon as he looks back upon it when it has sunk into the past, with any satisfaction, except some service to his fellow man, some strengthening and helping of a human soul God-ward.

EVENING STAR BIBLE CLASS.

Held Dec. 20, 1896.

By Celia Thorpe.

OUR class, twelve in number, met as usual, at 6-30 o'clock Sunday evening. The lessons for the last quarter have been teaching us about Solomon. But on this

occasion it was to learn more of the life of Christ.

We opened our school with the song "Seeking for Me." Then followed the Lord's prayer. For class Bible reading, the subject, "Christ." A report of the lesson of Dec. 13th was given. Memory exercises were next repeated consisting of bracket verses, nail heads, teaching practical thoughts, etc. The lesson story perused was upon the Birth of Christ. Text—"And the Angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people."—Luke ii., 10.

This great joy was the birth of a Savior, who was ushered into the world for the redemption of mankind.

Jesus was born in the days of Herod, in Bethlehem, and a manger was his cradle. Yet, strange enough, no enquiries after him; even Herod, only enquiring when he became alarmed for his throne.

Herod was the son of Antipater, and had obtained the Kingdom from the Romans to whom Palestine was now subject. He was called "Herod the Great," because of his splendid talents, and we might say, because of his splendid(?) sins! He was so afraid that Jesus was the lookt for Messiah, and would take the throne that he ordered all the infants killed, to make sure of his own safety as King. But this did not secure him, for God's plan can not be overthrown by man. Jesus is King to-day. No one need feel so poor, so young, or so outcast but they can find in him a Father and a Friend.

Therefore let us draw near to him, follow his footsteps, in the uplifting element of meekness, purity and love.

We then listened to a piece from one of the pupils, giving her ideas of the lesson and how we could learn to follow his beautiful example.

After the closing song, we parted, each feeling spiritually benefited by what he had heard and received.

East family, West Pittsfield, Mass.

SPEAK gently to the erring.

[Contributed by Elder John Whiteley.]

"In the early Centuries of Christianity, when religious fervor extinguished every other kind of enthusiasm, marriage was denounced as worldly, and celibacy was preach and practist as the one thing for people who were expecting the heavens to open at any moment. In consequence, the best and most earnest Christians left no posterity, and the fervor which blossomed into activity while they were upon earth, faded out of existence when they past away. The world now and for all time, is in the possession of people who crowd into church when some one is being married."

[*Elder Henry;—The selection of the following article was made by our departed Sister, Martha Crooker. It so compares with the value of life to her, that we would re-read it often in her memory, giving broader circulation that many thoughtless minds may be benefited.—M.]*

THE DECAY OF SERIOUSNESS.

ONE of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive

action or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put off as to put on. In politics they go with a party; in religion with a sect; to which they give up their own independent thinking, content to have it done for them.—*New York Evangelist.*

THE CHURCH-BUILDERS.

By John G. Saxe.

A FAMOUS King would build a church,
A temple vast and grand;
And, that the praise might be his own,
He gave a strict command
That none should add the smallest gift
To aid the work he planned.

And when the mighty dome was done,
Within the noble frame
Upon a tablet, broad and fair,
In letters all afame
With burnish'd gold, the people read
The royal builder's name.

Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come,
(A halo round his head,)
Erase the royal name, and write
Another in its stead.

What could it mean? Three times that
night
That wondrous vision came;
Three times he saw that angel hand
Erase the royal name,
And write a woman's in its stead
In letters all afame.

Whose could it be? He gave command
To all about his throne
To seek the owner of the name
That on the tablet shone;
And so it was the courtiers found
A widow poor and lone.

The king, enraged at what he heard,
Cried, "Bring the culprit here!"—
And to the woman trembling sore,
He said, "Tis very clear

That you have broken my command;
Now let the truth appear!"

"Your Majesty," the widow said,
"I can't deny the truth;
I love the Lord—my Lord and yours—
And so, in simple sooth,
I broke your Majesty's command,
(I crave your royal ruth!)"

"And since I had no money, Sire,
Why—I could only pray
That God would bless your Majesty;
And when along the way
The horses drew the stones—I gave
To one a wisp of hay!"

"Ah! now I see," the king exclaimed,
"Self glory was my aim;
The woman gave for love of God,
And not for worldly fame;
'Tis my command the tablet bear
The pious widow's name!"—*Selected.*

THE BIBLE AND ARCHAEOLOGY.

By "Observer."

ARCHAEOLOGY is throwing a great deal of light on the Scriptures. To Sayce, Rawlinson and other eminent Orientalists the Christian church is indebted. Passages of Scripture which were severely criticised by infidels have been vindicated by the researches of the archæologist. The existence of Edom was repeatedly denied until a few years ago, when Prof. Sayce discovered the name of Edom on one of the cuneiform tablets, and the question was settled.

The Old Testament speaks of the existence of the Hittites as a great nation of antiquity. One of the principal arguments of infidels has been, that had a nation really existed so powerful as the Hittites are declared to have been, profane history would surely have referred to its existence; and as there is not the least mention of such a people by secular historians, the Bible record is purely a fabrication. Archæology has, however, settled the matter. The Hittites are described on the monuments, and skepti-

cism is forced to acknowledge the Biblical references.

Christians, who have put the promises of God to the test, have no need to seek confirmation of their faith in the historical evidences, as they have the "Witness within." But as infidelity is widely propagated, it is the duty of every believer to familiarize himself with the subject of Christian evidences, and thereby be prepared to confute unbelief.

Of prophecy and the proof of its fulfillment afforded by archaeology, no evidence could be stronger. The present state of many Oriental lands as brought to light by the antiquarian, marvelously proves the truth of prophecy and the inspiration of the Scriptures. H. L. Hastings, the anti-infidel writer and publisher of Boston, tells us in his essay on "The Inspiration of the Bible," of a skeptic to whom he gave a copy of a work on prophecy and which resulted in his conversion. Mr. Hastings well knows how to deal with infidelity and after years of acquaintance with infidel methods he declares that altho error is widely circulated by unbelievers, and therefore does harm to the ignorant, yet infidelity makes as much impression on the truth as peas would fired against Gibraltar. Let us all familiarize ourselves with the argument for Christianity and show skepticism that unbelief is founded either on ignorance of, or enmity to the truth.

The following, from one of H. L. Hastings' tracts, may well be given in conclusion;—

"Lord Shaftesbury tells of two sailors, cast away on a cannibal island, who were in great fear; but while creeping cautiously around the island they came upon a cabin. There was no one there, but on venturing inside they found a Bible. That book banisht all their fears."

"Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there is a kind of rogues' museum,—a place where they have

all kinds of skeleton-keys, jimmies, brass knuckles, dirks, pistols and implements of mischief, which they have taken away from roughs and criminals. Do you suppose there is a single New Testament in the whole lot? Why not? If it were a bad book you would expect a rogue to have a revolver in one pocket, and a New Testament tucked away in another.

There was a quarrel the other night, and a man used a—Bible? No! it was a *bottle!* Where the Bible bears sway, quarrels do not come.

[Contributed by Eldress Lois Wentworth]

YOU NEVER CAN TELL.

You never can tell when you send a word
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest
friend,
Tipt with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Tho its harvest you may not see.
Each kindly act is an acorn dropt
In God's productive soil;
Tho you may not know; yet the tree shall
grow
And shelter the brows that toil.

You never can tell what your thoughts
will do
In bringing you hate or love;
For thoughts are things, and their airy
wings
Are swifter than carrier doves,
They follow the law of the Universe—
Each thing must create its kind;
And they speed o'er the track to bring
you back
Whatever went out from your mind.
—Selected.

Sanitary.

REMARKS ON FOOD.

By Joel Shrew, M. D.

BUTTER is very moderately used. At Priessnitz table, I doubt if six persons, as a rule, use more than one in this country. There is but little upon the table. A very thin small roll of it is seen here and there. Some of the patients appear to take none. As is the case in Germany, generally, the butter is salted but very little. Perhaps this is one reason why so small an amount is taken.

If a larger quantity were used, it being nearly saltless, the effect would be decidedly less harmful than if it were salted, as in this country, for salt is in every sense a drug, and one that should be avoided.

PURE cold water is the best drink that God ever gave to man, and foolish are they who do not avail themselves of the blessing.

[Contributed by Amelia Tait.]

"THERE is one little piece of kindness which almost all, old and young, have opportunities to perform, and by the practice of which they can very materially add to the comfort and happiness of less fortunate persons. It is to avoid looking at deformities or marks of disease when they are met in the street or the home. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well be supposed to be sensitive on that subject—is such as one who has felt it can alone understand. Of course it is the most natural thing for the eye to fall upon that which is marked or unusual; but that is a poor excuse for unkindness. We ought deliberately to school ourselves not to add by look or by word to the unhappiness of those who have already enough to bear."

THE Community at Altruria, Cal. has disbanded. They were not able to meet their obligations.

OLD broken down horses are killed and made into "Beef Tea." Those who anticipate being sick, and being served with beef tea should be comforted.

THE Adonai Shomo Community of Athol, Mass. has just lost its President by death, Asa F. Richards. The Corporation has been declared insolvent.

A NEW religious movement in the State of Maine. The Rev. Frank W. Sandford has dedicated an unfinished building in Durham. He is confident his movement is to extend around the earth and to embrace all nations.

Deaths.

Frederic Sizer, at Mt. Lebanon, N. Y. Jan. 27, 1897. Age 90 years, 3 mo. and 25 days.

For the few past years, he has been gradually declining, until his earthly tabernacle becoming uninhabitable, the spirit, the real man, vacated it and sought a more acceptable dwelling place.

Our Brother has proved himself a noble, honest, upright, faithful, prudent, devoted, consecrated man of God. Having been trustful over the things put under his care, having honorably discharged the duties of this lower sphere, the call now to him is, come up higher.

Brother Frederic joined our Community when he was twenty-two years old, and has spent sixty-nine years in unselfish service. The pursuit of a secular life was open to him. He had a profitable trade and was proficient therein. He did not espouse Shakerism through poverty, but because he felt that he could live more acceptably to his own understanding of what he felt was the requirement of God.

All without or within our Community have deep respect for Brother Frederic Sizer.

C. G. R.

Books & Papers.

ART IN THE CLASS ROOM. The Workshop and The Home, is a new illustrated Monthly from the Art Pub. Co. of New York. "Art in the house," will treat of The Principles of Home Decorations and their practical application; artistic, yet inexpensive furniture, fittings, draperies, embroideries, etc., and in a word, all that goes to make The House Beautiful.

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February, has a welcome notice of the Hon. John Wannamaker, by Prof. Nelson Sizer. A careful reading of the article would prove valuable to any one.

Two Noble Birthdays: the 13th and the 22nd of February. The first will bring to remembrance the birth of Abraham Lincoln and the other, that of George Washington. Phrenotypes No. 8, by Prof. Drayton, makes a very interesting study. English men of note by Jessie A. Fowler, introduces us to some of the foremost English Barristers. Locality, by Prof. Sizer, will be interesting to a great many readers and may be to those who will get lost before they go a half mile from home. Physical culture has the portrait of Sandow and that of itself, is a powerful chapter of illustration. Child Culture, is a story of the "Promising and Promising," and beautifully illustrated, as are many of the other articles.

Publish by Fowler & Wells Co. 27 East 21st St. New York City, N. Y.

THE PULPIT for January, publishes a long list of Contributions for 1897. Almost every Protestant denomination is represented, so that on the subject of sermons, it would seem that every reader might take the acceptable message, even tho it be to call the seventh day his Sabbath. In the Magazine for January, will be found an abundance of religious instruction by President John S. Stahr; Rev. S. L. Stiver; Rev. F. B. Meyer; Dean Mallett and Rev. J. T. Ward.

Publish by G. Holzapfel, Cleona, Pa.

HUMANITY for February is full of interesting articles. A special feature of this magazine, is the illustrated poetical articles so full of suggestions and which can not be found in any other publication.

Publish by Humanity, Kansas City, Mo. at 50 cts. a year.

THE JOURNAL OF HYGEO-THERAPY for January 1897 has for its introductory address, "A New Comer." This teacher of the "New Way" tells us of beautiful things that may enter into our life, if we are ready to accept the message. The eighth chapter in the Science of Life, by T. V. Gifford, M. D. is Hygiene in relation to Exercise. Phrenology in the Medical Profession, by Ella Young, M. D. is the closing part of an address read before the Indiana State Phrenological Convention. The Anti-Vaccination Department is full of interest, as indeed are all the other departments.

Dr. T. V. Gifford & Co. Kokomo, Ind.

A particularly bright and attractive number of **FRANK LESLIE'S POPULAR MONTHLY** is that for February. It has a long list of good articles and capital short stories, and almost everything is illustrated. The opening paper is a sketch of "Life in Russia," by Sophie Friedland, describing a month's visit at a little Russian country house. There is an excellent article on "The University of Pennsylvania," by Dr. Lewis R. Harley, forming the fourth paper in the MONTHLY's series on "American Universities and Colleges," which has previously treated of Yale, Cornell and Bryn Mawr. Other good things of this number are: "A Visit to the Syracuse Salt Works," by S. Turner Willis; "Ants of the Tropics," by A. James Miller; "The Development of the Modern Hotel," by John P. Ritter; "Some Stories of Cats," showing their habits, characteristics and affections; "The Character of General R. E. Lee," by Edmund Jennings Lee; "A railway Ride from Edinburgh to Balmoral," by M. E. Leicester Addis, etc. There is an installment of Edith Sessions Tupper's serial story, "Father John;" some interesting matter about new plays, with portraits; a young folk's department, containing a Cuban war story and other things; and gossip about the new books.—*Frank Leslie's Publishing House*, New York.

[From *The Outlook—February Magazine Number*.]

One writer asks, proposing his question as a conclusive objection to my method, if I am not acting on the principle, "Assume the truth of evolution and then go ahead." This is exactly what I am doing. I have no desire to persuade Christians to become evolutionists; I desire to show evolutionists that they can be Christians. My aim is not at all scientific; it is purely religious. The object of the series might be stated in a sentence thus: Assuming evolution to be true, it does not weaken, it strengthens, Christian faith.

We accept the testimony of the experts when they have reached a conclusion. This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. I assume the correctness of their conclusion. I have, indeed, studied somewhat the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of Le Conte, Drummond and Tyler, and have read something of the criticisms on the other side—enough to see that the hypothesis of evolution has a groundwork of fact and reason. But I accept evolution, as a statement of the process of physical life, not from a personal scientific investigation, which I have not the training to conduct, but upon the substantially unanimous testimony of those who have such training.

The success of ex-President Harrison's articles in *The Ladies' Home Journal* has been so pronounced that three additional ones will be given. These are likely to prove the most interesting of all that General Harrison has written, in the sense that they will be more personal. His first paper will show what "A Day with the President at His Desk" means giving glimpses of the President in his private office. His second article will deal with "The Social Life of the President," which will cover the President's obligatory social duties and his part in great State functions. The last article will go into the President's domestic life and portray "The Domestic Side of the White House." All these articles will be specially illustrated. This will be the first time that an ex-President of the United States has ever written of his office and of his home. The articles will all appear in early issues of *The Ladies' Home Journal*.

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